

less and tyrannical authoritarian state, the next paragraph, which had strong support from all concerned, said:

"Recognition of the limitations under which Christians must live and work in many nations does not mean that one form of government is as good as another, that Christians may be indifferent to the nature of political institutions. It is possible for a Christian to live (or die) with integrity under any political system; it is possible for the Church to obey its Lord in all kinds of external circumstances. But some political structures are more favorable than others for the development of responsible citizens. Mature Christians may grow in grace and courage under oppressive governments. But under such governments, churches may be rigorously limited in their education of the younger generation, in their opportunity for public witness, and in their pastoral service to the community. Love for the neighbor must move Christians to use whatever opportunities may exist, to work for political institutions which encourage participation by all citizens, and which protect both the person's freedom of conscience and his freedom to express his convictions. No present difficulties justify Christians or churches in acquiescing in either old or new forms of tyranny. Where emergencies may seem to call for temporary authoritarian regimes, let all who support them be warned that power corrupts, and that those who assume it will usually try to keep it. In recent times we have seen on a vast scale the use of methods of terror under many systems on the part of political authorities to preserve their power. There is no greater desecration of the human in men than to intimidate and torture them in order to force them to obey the political authorities against their consciences."

More could be quoted, but these paragraphs indicate the dual effort made at New Delhi to: (1) avoid the institutional absolutism that prescribes impossible patterns for nations and suggests that Christians can have a true vocation only under our familiar forms of the democratic state, and (2) to point out the ways in which Christians and churches should seek to keep all institutions under judgment while they work and pray for the development of political structures that adequately serve both social demands for order and justice and needs of the person for spiritual, cultural and political freedom.

INDEX TO VOLUME XXI

February 6, 1961 to January 22, 1962

ARTICLES

Abrecht, Paul R., Communism in Areas of Rapid Social Change (C, I) 171

* The symbols appearing in the parentheses following the titles are used to indicate the subject dealt with. The key to the symbols is: (A) The Arts; (AmS) American Society; (C) The Church; (Ec) Economics; (Ed) Education; (E) Ethics; (I) International Relations; (P) Politics; (R) Race Relations; (T) Theology; (L) Labor.

| | | |
|---|----------|-----|
| Bennett, John C. | | |
| Christ and Non-Christians | (T) | 73 |
| New Delhi Faces Three Social Issues | (E, C) | 249 |
| The Nuclear Dilemma—A Discussion | (E) | 200 |
| The Nuclear Discussion: Continued | (E) | 223 |
| Social Issues at New Delhi | (C) | 190 |
| Bridston, Keith R., Christian Unity and Church Politics | (C) | 184 |
| Clark, Henry B., Can Property Be Private? | (E) | 236 |
| Cowan, Wayne H., Moral Re-Armament: A Dangerous Ideology | (AmS) | 67 |
| Cox, Harvey, Miss America and the Cult of the Girl | (AmS) | 143 |
| Playboy's Doctrine of Male | (AmS) | 56 |
| Cunneen, Joseph E., Parochial Schools and the National Common Good | (Ed, C) | 157 |
| Driver, Tom F., The Nuclear Dilemma and the Mind of Tragedy | (E) | 211 |
| Duffey, Joseph, The Place of the Laity in the Church | (C) | 220 |
| Duroselle, J. B., The Referendum and Algeria..... | (I) | 16 |
| Fleming, Harold C., Universal Suffrage for Negroes | (R, P) | 84 |
| Fontinell, Eugene, <i>De Facto</i> Segregation in New Rochelle | (R, AmS) | 151 |
| Gildea, Robert L., POAU: A Watchdog Worth Watching? Yes! | (AmS) | 111 |
| Good, Robert C., The Danger of Disillusionment With Africa | (I) | 30 |
| Gottwald, Norman K., Moral and Strategic Reflections on the Nuclear Dilemma | (E) | 239 |
| Greifer, Elisha, Needed: A Theory of Revolution | (I) | 49 |
| Gustafson, James, Religiosity—An Irritating Necessity | (C) | 123 |
| Handy, Robert T., Continuity and Change Through Twenty Years | (E) | 7 |
| Houser, George M., Our Faltering UN Strategy on Africa | (I) | 38 |
| Ige, Bola, Africa of the Sixties | (I) | 35 |
| Javits, Jacob K., Progressive Republicans and the New Coalition | (P) | 104 |
| Kuhn, James, Piety and Maturity in Labor-Management Relations | (L) | 24 |
| Lanier, Sidney, Wine of the Country—Sweet and Dry | (A) | 76 |
| Lindbeck, George A., John Courtney Murray, S.J.: An Evaluation | (C) | 213 |
| Littell, Franklin H. | | |
| Abortion in Norway: A Comment | (E) | 27 |
| The Undivided Church in a Divided City..... | (C) | 167 |
| Lowell, C. Stanley, POAU: A Watchdog Worth Watching? No! | (AmS) | 113 |
| Maguire, John David, When Moderation Demands Taking Sides | (R) | 114 |
| Miller, Francis Pickens, The Democratic Party in the South | (P) | 63 |
| Moore, Arthur J. Jr., A Look at New Delhi..... | (C) | 242 |
| Morgenthau, Hans, The Nuclear Discussion: Continued | (E) | 223 |
| Nelson, J. Robert, Reflections on the Divisions of Christians | (C) | 181 |
| Niebuhr, Reinhold | | |
| The Nuclear Dilemma—A Discussion | (E) | 202 |
| The Unintended Virtues of an Open Society | (P) | 132 |
| Oniki, S. Garry, Residential Segregation: Confrontation for the Churches | (R, AmS) | 91 |
| Pettigrew, Thomas F., Our Caste-Ridden Protestant Campuses | (R, Ed) | 88 |
| Ramsey, Paul, Dream and Reality in Deterrence and Defense | (E) | 228 |
| Spike, Robert W., The Future of American Protestantism | (C) | 3 |
| Stearns, Harry L., Shared Time: Answer to an Impasse? | (Ed, C) | 154 |
| Thomas, M. M., Emerging Nationhood in Ceylon | (I) | 138 |
| Thompson, Kenneth W., The Nuclear Dilemma—A Discussion | (E) | 202 |
| Tillich, Paul, The Nuclear Dilemma—A Discussion | (E) | 203 |
| Toynbee, Arnold J., The Plurality of Religions: Blemish or Blessing? | (T) | 163 |
| Tucker, Theodore L., Missions in Transition..... | (C) | 41 |

| | | |
|---|-------------|-----|
| Underwood, Kenneth and Elden Jacobson, Probing the Ethics of Realtors | (E, R, AmS) | 96 |
| Van Dusen, Henry P., Conciliar Ecumenicity and Church Union | (C) | 187 |
| Wilder, Amos N., The Modern Wrestle with Negation | (A) | 246 |
| Williams, Harrison A., Jr., The Migratory Farm Worker Problem | (L, AmS) | 207 |

EDITORIALS

| | | |
|--|----------|-----|
| Baker, Richard T. | | |
| "A Clear and Present Danger" | (P) | 103 |
| Healing a Festering Sore | (L) | 206 |
| High Cost of Democracy, The | (R) | 228 |
| Military in Politics, The | (P) | 198 |
| Bates, M. Searle | | |
| China Issues in Perspective, The | (I) | 162 |
| China Vote, The | (I) | 235 |
| Concern for Angola | (I, C) | 122 |
| Food for China? | (E, I) | 48 |
| Bennett, John C. | | |
| Aid to Parochial Schools: Two Considerations | (Ed) | 61 |
| Berlin: Restraint and Discrimination in a Crisis | (I) | 149 |
| Conservative Nation in a Revolutionary World, A | (AmS) | 101 |
| Delayed Action | (R, I) | 22 |
| Look at New Delhi, A | (C) | 233 |
| Medical Care for The Aged | (AmS) | 121 |
| Neutral Laos, A | (I) | 54 |
| New Pressures From The Right | (AmS) | 53 |
| Our Hopes for the New Administration | (P) | 1 |
| Religion and the Cold War | (C, I) | 22 |
| UN and Our Many-Sided Crisis, The | (I) | 169 |
| Welcome Protest, A | (Ed, C) | 130 |
| Brown, Robert McAfee | | |
| Bipartisan Tarnish | (P) | 206 |
| Discerning the Lines of Battle | (AmS) | 218 |
| I.C.C. and Integration, The | (P, R) | 170 |
| New English Bible, The | (I) | 55 |
| "No Cross, No Crown" | (I) | 45 |
| Question 7 Raises Questions | (C, A) | 198 |
| Road to Unity, The | (C) | 179 |
| Cowan, Wayne H. | | |
| Enemy Within, The | (AmS) | 219 |
| Invasion of Goa, The | (I) | 246 |
| POAU's Holy War | (AmS) | 110 |
| Whose Un-American Activities? | (AmS) | 14 |
| Driver, Tom F. | | |
| Censoring Frame of Mind, The | (AmS) | 55 |
| Muzzling Hollywood | (AmS, A) | 23 |
| On Being Made Whole | (I) | 225 |
| Through A Glass Darkly | (A) | 131 |
| Johnson, F. Ernest | | |
| Federal Aid to Education | (Ed) | 46 |
| Miller, William Lee | | |
| Affluence for Some | (P, Ec) | 71 |
| President's "Bloody Pulpit," The | (P) | 13 |
| "World Opinion" and the H-Bomb Tests..... | (E) | 205 |
| Niebuhr, Reinhold | | |
| Eichmann Trial, The | (E, I) | 47 |
| Federal Shelter Program, The | (P) | 227 |
| Gravity of Our Contest with Communism, The | (I) | 129 |
| Katanga and Primitive Anti-Communism..... | (I) | 245 |
| Mater et Magistra | (C) | 142 |
| Montgomery Savagery, The | (R) | 102 |

| | | |
|--|----------|-----|
| Morality at the Shelter Door | (E) | 197 |
| Pluralism at the Inaugural | (C, AmS) | 15 |
| President Kennedy's Cuban Venture | (P, I) | 69 |
| Resumption of Nuclear Testing, The | (I, E) | 161 |
| Rising Hopes for Arms Control | (I) | 21 |
| Tractors for Freedom | (I) | 109 |
| Shinn, Roger L. | | |
| Burning Issue, The | (R) | 83 |
| New Era in Economic History, The | (Ec) | 170 |
| Thompson, Kenneth W. | | |
| Common Market and Reciprocal Trade, The | (Ec, I) | 217 |
| U.S. Foreign Policy and the New Administration | (I, P) | 141 |

REVIEWS

| | | |
|---|--|-----|
| Lanier, Sidney | | |
| Bergman: Mystagogue or Modern Mystic? | | 19 |
| Hoodlum Priest, The | | 118 |
| Non-Art of Pure Spontaneity, The | | 59 |
| Moore, Arthur J., Jr. | | |
| Sharpeville Story, The | | 42 |
| Spike, Robert W. | | |
| Black Muslims, The | | 99 |

SPECIAL REPORTS

| | | |
|---|--|-----|
| Brown, Robert McAfee and Noyce, Gaylord B. | | |
| Further Reflections on Freedom Riding | | 146 |
| McCoy, Charles S. | | |
| Finale to "Operation Abolition" | | 117 |
| Thompson, Kenneth W. | | |
| Political Development in East Africa | | 34 |
| West Africa in Transition | | 71 |

ST. HERETICUS

| | | |
|---------------------------------|--|-----|
| Snaring the Sophisticates | | 175 |
| Space-Age Theology | | 119 |

OTHER

| | | |
|---|--|-----|
| Bibliography: The Continuing Discussion | | 43 |
| Church News and Notes | | 127 |

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CONTENTS

| | |
|-------------------------------------|-----------------|
| THE MODERN WRESTLE WITH NEGATION | AMOS N. WILDER |
| NEW DELHI FACES THREE SOCIAL ISSUES | JOHN C. BENNETT |
| INDEX FOR VOLUME XXI | |

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197
15
69
161
21
109

83
170

217

141

19
118
59

42

99

146

117

34
71

175
119

43
127

on
Y.

en

ER

IER

ER

TT